

Theobald Wunderling

A Spiritual Springtime
in the
Garden of Youth

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A Spiritual Springtime
in the
Garden of Youth.

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A Spiritual Springtime IN THE Garden of Youth

OR

THE AWAKENING IN THE MORAVIAN COLLEGE AT
NIESKY, GERMANY,
ON AND ABOUT NOVEMBER 13, 1841.

PORTRAYED FROM ORAL AND WRITTEN COMMUNICATIONS

BY

THE REV. THEOBALD WUNDERLING

1892

TRANSLATED FROM THE GERMAN.

[Rev. Theobald Wunderling, the author of this pamphlet, was one of the greatest German preachers The Moravian Church has ever produced. Several published volumes of his sermons have enjoyed a very wide circulation. He was a powerful pulpit orator with a childlike faith in the Bible and the Blood.]

June 1913

Published by the Brotherhood of Andrew and Philip,
Moravian Church, Nazareth, Pa.



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A SPIRITUAL SPRINGTIME IN THE GARDEN OF YOUTH.

CHAPTER I

Conditions in the College before 1841.

During the decade preceding the year 1841 three faithful men had the spiritual oversight of the College, Bro. J. Kleinschmidt, Bro. Ernst Reichel and Bro. G. Tietzen.

Of conditions in the College before Bro. Kleinschmidt entered upon his duties in 1832 Bro. H. Plitt writes:—

"The spirit prevailing in the College may be thus portrayed: Over against religious knowledge and the properly required attendance upon the church services and the Holy Communion there ruled an estrangement of the heart from God, an unscrupulous disregard of His commandments, of the rules of the Institution and of school duties, ridicule of holy things and impurity in speech and conduct. Bro. Kleinschmidt stood, as it were, before a barricaded stronghold. When and how should he make a breach in the defences? His faith in the word of God and especially in the doctrine of free grace was firmly established, as was the case with few at that time, and he was a man of deep conscientiousness, faithfulness to duty and love for the young people. The chief method that he employed was the care of individual souls. Once in four weeks he had personal interviews with the students in which he urged upon them a confession of their transgressions of God's commandments and of the rules of the Institution, and a conscientious observance of their duties. It cannot be denied that in so doing he knew how to probe the conscience deeply. This aroused obstinacy, hatred and even personal affront on the part of some, great reserve on the part of others. The ungodliness of some of the leading spirits, especially among the older boys, became steadily worse. This state of things induced Bro. Kleinschmidt in 1836 to apply to the governing Board for a release from his office as he was holding it to no effect. However, before the matter was decided he resolved to have personal interviews once more. These interviews the students afterwards styled "the deplorable" interviews because this time the faithful man appeared really deserving of pity to his spiritual wards. On this occasion he ventured to put the students of the upper rooms individually upon their conscience whether he should continue

to act as their spiritual guardian, or not. He would do so in the same manner as heretofore. If they continued to refuse and oppose, he would give it up and go. This made a deep impression. The most of them said, "We cannot refuse to have him," and some of them obtained from that time in the first place a personal confidence in this until then most hated man, and later another idea of duty and conscience as well as of the shamelessness of lying to their spiritual guardian. Some also thereby entered into a different relation to the Saviour, and again learned to pray. Therefore I can testify for myself and for some of my comrades who left the school with me in 1839: This last period of our life in the College was a time of blessing and of happiness which shines brightly before our souls' vision all our lives. Other classmates, it is true, felt themselves embarrassed and almost insulted by Bro. Kleinschmidt's incisive examination and exhortation, and only maintained a still greater reserve. Some still prevaricated, and deceived him, a few in an all the more artful manner."

In 1839 Bro. Kleinschmidt was appointed assistant Minister at Niesky, and Bro. Ernst Reichel became his successor in the College.

We who entered the College after 1839 received, partly from Bro. Kleinschmidt's pastoral labor in the preparatory school, partly from the faithful, kindly and earnest efforts of our new spiritual adviser, Bro. Ernst Reichel, the impression of a divine power that was rebuking and gently calling us. He was a faithful intercessor for us, and could therefore hope for that which could not yet be seen. But the honestly pious resolutions, endeavors and struggles that had been brought about by the grace of God in the hearts and lives of some students were carefully concealed, in order to escape the jeers of comrades. Thus, for instance, one boy procured a French New Testament in order to read it with the pretense of learning the language.

In September Bro. Tietzen succeeded Bro. Ernst Reichel in office, also just the right person, a man of loving zeal and wisdom, at the right time, as the further account will show.

Some of the tutors also, who had charge of us outside of class hours and were pious brethren, together with two teachers, quietly gave us good advice. But above all we later learned that a praying band among those brethren had been as an hearth from which many sparks of blessing had been scattered abroad by the Spirit of God. Thus the Lord had made use of many pioneers secretly preparing His way, and many a heart certainly felt that there must be a change, and perhaps desired it, but could not yet decide to open the door at which the Saviour was knocking, while in others the seeds of an earnest life of prayer were germinating.

And yet, when the Saviour himself, came with the direct, quick-working power of His grace, causing such a radical change in

the condition of so many cold hearts and of the entire Institution it seemed to us that the power of God had suddenly broken forth over a field of the dead, to give them new life. For, until shortly before this, notwithstanding so much preparation of the way, the conditions in the College were still of a very sad character.

Those who entered the College after being brought up in the fear of God and being directed to the Saviour had to sustain a serious conflict, to which a boy of that age is not equal, having either to give up the relation in which he had stood to the Saviour and to sin, and to swim with the stream of levity, which was my experience, or to endure mockery and oppression, as did my brother Theodore. Our teachers, if they knew how to inspire respect, we obeyed as long as we were under their observation. The tutors, some of whom were unsophisticated but earnest and pious brethren, we had little respect for, ridiculed them and paid little attention to their requirements. The daily services of the congregation were for the most part attended with reluctance; some of us at once settled ourselves for a nap; others, instead of the liturgy or hymn-book, took story-books along. Wit that ridiculed sacred things was very common. Even in September, 1841, if not in a malicious, yet in a thoroughly frivolous manner, fun was made of the prayer-meetings of the tutors, which had been observed. The rules of the Institution were broken without scruple, whenever detection seemed improbable. Cheating in school-tasks was not infrequent.

There was an utter lack of discipline in the treatment of the younger scholars by the older ones. In a classical boarding-school it will always be necessary to insist that the older room-companies be respected by the younger ones; but at the time in question the latter endured a thralldom against which there was no protection. The former, being the stronger, used their power in deciding trifling matters unjustly and generally with personal violence. A member of a higher room-company often compelled a boy of a lower one to do for him something that was against the rules, for instance, to go out of an evening and buy something from the baker. If the boy demurred he was beaten, and woe to him if he complained!

The arrogance of the students, who at that time looked down with the foolish pride of a boy upon all people of a different class, must also be mentioned. But truth requires the statement that these foolish views of class-distinctions were prevalent in the congregation at that time. Our teachers, also, were largely governed by the same spirit of the times.

Such is the picture of conditions in the College of those days, in so far as they were apparent to all. What sin and shame were hidden beneath this exterior, God knew. But He also knew the secret tendencies here and there towards a betterment of these conditions. Such tendencies, however, did not yet venture into the light.

That this state of affairs in the College continued until within a few weeks of November 13, 1841, is shown by an article in the *Brüderbote* of 1867 by "A", who was a member of the highest room-company in 1841, and after twenty-five years writes as follows:—

"Until September, 1841, the College was very similar to a field full of dead men's bones. Special stress must be laid upon the prevalent levity, that powerful weapon of the enemy, of which he made use among us also, to stifle conscience whenever it was about to awake, and to destroy the germ of every better impulse. Light-minded we arose in the morning and light-minded we retired at night; in a light-minded way we made fun of everything that should have been sacred to us; we had no respect for age or rank; everything was material for our wit. I do not know how the times in which I lived compared with former ones; let that pass. One thing is certain: there was a bad spirit among us, an unholy spirit, that became none so ill as future ministers of the Church. There was urgent need of a change. And it came."

CHAPTER II.

The Awakening of a Small Group in September 1841.

The first testimony regarding that time is given by the above-named member of the highest class, "A," a young man of physical strength, youthful spirit and lively disposition, who made no pretense to be other than he was, and had many friends. In a letter to a friend in December 1841 he wrote as follows:—

"When Prince Reuss was sick in Stönsdorf, I often spoke of it with one of his sons, an acquaintance of mine. I would have liked to comfort him and his brothers, but did not know how to do it. As yet I had felt no desire to direct them to the Saviour, and a false shame kept me from doing so. When they were suddenly sent for at night on the twenty-sixth of September, an anxious and restless mood took possession of me which I could not repress. I felt the need of a confidant, but who should it be? I had no intimate friend in our room and therefore turned to a friend of Prince Reuss in the third room, George von Heinitz, whose feelings, as he told me, were like my own. From that time we knew one another and our daily intercourse had reference to our mutual friend. I once said to him, 'If we could only do something for him!' and he replied, 'That we can: we can pray the Saviour to comfort him with His abundant comfort, which is indeed the best.' This made a deep impression upon me, and from that moment I began to reflect more upon my own condition. Then the Saviour revealed to me all my faults in succession; but, thank God, He also granted me the power not to be too greatly frightened by them, but to cast all my care upon Him.

The whole week, September 26 to October 2, in which the death of the Prince occurred, was a memorable one for me, especially the evening on which the message announcing his death was received and the day of the funeral (October 1) on which my thoughts were so taken up with this matter that I could not fix my attention on my studies. During these days I also became acquainted with another friend of the Prince.

The first one of the tutors who had charge of us to whom I unburdened myself was Moritz Geissler, the tutor in the third room, to whom I had for some time felt drawn. It was the first time that I spoke more at length about myself with such a brother. I then indeed obtained more light on my wickedness and my inability to help myself, but I was so glad for that walk that I thanked the Saviour on my knees for it.

About this time one or two of us heard a fervent prayer which Bro. Hagen, the night watchman for both Institutions offered in his little attic room, beseeching the Saviour to draw us all unto Himself, and this also made a deep impression upon us.

When the Princes Reuss returned from the blessed death-bed of their father, and had been received by us, their friends, in the most cordial manner, they related how King William IV had come to Stonsdorf several times and also on the day the Prince died, from the near-by Erdmannsdorf, and had given expression to his grief at the death of his friend. At the funeral he had accompanied the mother and her children, and gave the former his arm until they reached the grave.

As we, the friends of the orphaned sons of the Prince, became conscious upon trying to comfort them that they as yet had not shared in the blessings we had received, we covenanted together to pray unweariedly that the Lord would draw them unto Himself. But this intercession was extended more and more until it became a petition for an outpouring of the Holy Spirit upon the entire Institution.

On the Saturday after the return of the Princes the Lord's Supper was celebrated. I had anticipated it with feelings very different from previous ones, and the Saviour bestowed upon me such a blessing as I had never yet received on a similar occasion. During the following week He permitted me to become acquainted in a remarkable manner with a relative of the Stonsdorf Princes who was one of us. Bro. Tietzen had held a very earnest evening service on the topic of prayer and afterwards I asked that boy if he had enjoyed it. Thereupon he began to speak so freely with me that I could not help loving him at once, especially when upon my remarking that I had not much time to spare as I had a difficult trigonometrical problem to solve, he said: "Only ask the Saviour to help you and you will succeed!" Quite put to shame I thanked him for this good advice, but in my thoughtlessness, forgot to pray, and

could not at all find the solution of the problem. For an instant I was more inclined to swear than to pray, but then I remembered the advice given me, followed it, and after brief study found the desired solution.

At the end of this week it occurred to me more than ever that as yet I had not become better acquainted with any one of my classmates, except with "B", and this became an urgent subject of my prayers."

His comrades had remarked a change in his character and conduct, could not understand it and formed wrong opinions. This probably induced him to write: "In the first two weeks of November the Saviour brought it about that we comrades of the first room had a general conversation with one another. Whoever had to come to an understanding about anything with another, did so quite voluntarily and openly before the approaching Holy Communion. At an earlier time I did not like festal occasions, but for weeks I anticipated this one with joy".

Of the effects of this conversation a third member, "C" of the first room gives the following testimony: "'A' kept me almost as the last with regard to the proposed interchange of experiences, evidently because he thought me least likely to favor it. At last, on the sixth of November, a Saturday afternoon, he asked me to take a walk with him. It was a specially fine late autumn day. We walked out the road to Trebus as far as the sign-post, where we separated, as he wanted to visit some one in Trebus. Timidly at first, but then without reserve, he told me what the Lord had done for him and how it came about. If he feared that he would meet with an inimical disagreement on my part, his fear was groundless. I felt as on the early day in spring when the ice has been thawed. Oh I had felt for a long time that I must experience a change, and now the hope for it was so near realization. I remember distinctly that as I returned alone I was in a quietly glad expectant frame of mind."

A fourth member, "D" of the first class writes on the twelfth of November to a friend in Gnadenfrei:—"So you can sometimes really think that you have been born again. I must call you very happy in sometimes having such blessed hours. I never have such. The most that I have attained to is the consciousness that the Lord is leading me, and by means of my devious ways desires to teach me that this world can give me nothing, and that, if I really desire to find peace and joy He alone can give them to me. And, thank God, I have this blessed assurance. For without Him all conversation about the best and most sacred things, about the salvation of the soul or the delightful experiences of believers, is of no use."

The small group of friends thus banded together, which according to the record in the diary of a teacher at that time numbered about fifteen in the College before the thirteenth of November,

anticipated with joy the celebration of the Holy Communion on the approaching festival day, November 13. Of this Bro. Moritz Geissler, named above, reports:—

“ ‘Then’, one heard them say, “will that which we have experienced be fully sealed; we shall receive power to resist sin, shall be filled with love and be able to pray more fervently for others also,’ and their eyes shone for joy. Was it strange that we brethren united in praising the Lord and in beseeching Him that He would not put to shame the longing and the faith of this small company of boys, and would cause His sacred fire to inflame the hearts of the others? This was our prayer, especially on the afternoon of November 12, and early on November 13.”

My personal recollection of these occurrences in the College begins with Friday, November 12. I was in the third room. One of my comrades took me aside and told me of several students who were seeking the forgiveness of their sins, and that some had received it; that he was one of them, and I should also seek the Lord. His words moved me greatly; I believed I was grieved that I had not been told sooner. For I thought that I, for whom the Saviour had done so much, and who had so often in vain promised Him to be faithful, ought surely to have part in this matter.

On the same day “A” had come to my oldest brother Theodore, who writes as follows in his diary:—“In the evening I became unexpectedly acquainted with the religious experience of “A”, who had been recently awakened and had formed a more intimate acquaintance with several of the boys in the house. I had often been in uncertainty about him. This evening I was as happy as a child.”—

The simple childlike private confidences above narrated became for many, as they had already been for some, as kindling sparks of a hidden fire that constantly spreads farther. The days that followed prove this. The hearth on which this fire burned, however, was really the compassionate heart of our Saviour. We shall never lose the impression that in those days the divine power worked in a wonderful, direct manner; yes, He did according to His promises as an answer to the express petition of that band of brethren among the tutors, “I will give them an heart to know me that I am the Lord.” (Jer. 24; 7.)

CHAPTER III

The Spread of the Awakening in the College after November 13, 1841.

The thirteenth of November passed very quietly for all those who as yet knew nothing of the hidden glowing of the divine fire in a number of their comrades. On Saturday the centenary celebration of November 13, 1741 was celebrated. It was distinguished from the annual celebration of the day only by a jubilee-psalm which pretty plainly lauded the Brethren’s Church as the Church

in Philadelphia (Rev. 3; 7-12.) I do not think that the **addresses** in the morning and afternoon services helped to promote the awakening of our hearts. Yes, I remember that at the lovefeast in the crowded little meeting-hall there were several comical occurrences that amused us greatly. But when we had returned from the Holy Communion in the evening to our room, the third, something unusual and powerfully surprising took place. "A" came from the first room to ours, spoke a few simple, earnest words, gave us his hand and embraced us. At once all shared his emotions. With a grasp of the hand all with scarcely a word pledged themselves to the Saviour. Then we were quiet. Thus it was also in the first room.

In these days that call those times to our remembrance I had a conversation with one who had been a participant as a member of the second room company. Before the Communion we had known little or nothing of that which had transpired among the group of fifteen, and after the Communion there was little said. Now, after the lapse of fifteen years we asked ourselves, **What did we really experience that evening?** If we were required to give an intelligent account of the occurrence, we would be perplexed. We could only say: An undefined, but **great and holy something came upon us** that so deeply stirred and moved us. This must have been the **Holy Spirit**. In our later intercourse came the mutual **comprehension and expression of that which had occurred**.

Before the thirteenth of November but little information of what had taken place had reached the second room, inasmuch as there were no such particularly intimate relations between the first and second rooms as there were between the first and third. Therefore the experience of some in the second room was similar to that which has been mentioned. My brother Theodore knew more beforehand and had been awakened already at home, and hence could describe more clearly that which took place on the thirteenth of November, writing in his diary as follows:—

"A memorable day not only for me, but for our whole College! In the Holy Communion the Saviour poured out His grace upon us in such a manner that there was afterwards a remarkable agitation and communion of spirits. Nearly all in the first and third rooms experienced the grace of God. That evening I, too, was more spiritually happy than ever before. Everywhere friends met together and pledged themselves to the Saviour, and every one was ready to converse about the principal matter. The close union of hearts that subsisted between the tutors and two teachers of the preparatory school, who treated us boys with such lovingkindness, had a powerful effect among us."

What "A" twenty-five years later writes in the **Brueelerbote** concerning that which **he and those united with him on the one hand**,

and that which those newly impressed on the other hand received on this day, is of importance:—

"It is not easy to say anything about this day and to describe the blessings which we received. It was a festal day in the full sense of the word; a day on which the Lord desired to seal and complete that which He had through the Holy Spirit begun during the preceding weeks. But the Lord desired also to take more and more complete possession of the entire Institution on this day. Its peculiar characteristic in comparison with the preceding ones was evidently that the outpouring of the Holy Spirit was almost general, while during the preceding days and weeks only a few at a time were added to the number of the awakened. So it came to pass that the blessing of this day consisted for some in that they were confirmed in the grace they had received and for others who on this day came to a decision and full assurance (Ger. "breaking through") in that they were filled with peace and joy in the Holy Ghost, while for still others the awakening and with it the conflict of light with darkness first began. But all had received, although in different ways the blessing intended for all; upon all a spirit of love and reconciliation had been poured out and power from above had been given to them it with astounded emotion the same token of peace from the Lord as they partook of the Holy Communion, and this, as the best leaven, was gradually to leaven the whole lump."—

Bro. Class, the paternal head of the Unity's Institutions, had already during the preceding weeks, by means of the tutors, stood in close relations with the movement. He had also, early in the morning of this day seen a rainbow in the western sky (it was seen also in Herrnhut and Gnadenfeld) and with others recognized in which had been granted to the fathers on this day a hundred years ago. He relates further concerning this day:—

"Today we saw in the looks and tears of some of the boys and felt in the grasp of their hands what was taking place in them. Some were seen here and there praying in secret for the forgiveness of those sins of which they had today been convinced. A calm and peaceful spirit prevailed in the house.

There was good ground to hope that the wall of separation in the case of some would soon fall. But this was to take place already on that evening. On this day I had as yet heard nothing about it. When I arose on the morning of the fourteenth (Sunday) such a powerful feeling of thankfulness overcame me that I could not at all explain it to myself. The text for the day struck me as remarkable, without my comprehending it fully. It was: "Thus saith the Lord of hosts: If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes?" (Zech. 8; 6.)

About 8 o'clock I went into the preparatory school. One of the brethren met me and with thankful joy told me what had taken

place on the preceding evening. I cannot describe my feelings. I hastened home to give my wife the good news. Now, upon reading the text again, I understood it, for I saw it fulfilled before my eyes.

After preaching a boy of the third room came to us. With joy beaming in his face he told us of the grace that had been bestowed upon him and his companions.

Already on this day, when one entered the College, one saw here and there a face from which the peace that Jesus gives shone forth in an indescribable manner. In the halls or in the refectory two, three or four were standing together conversing about being saved. From this day on some boys were constantly sought by their comrades, so that all their spare time was taken up and sometimes engaged days beforehand.

On the fourteenth of November, Tuesday, my brother Theodore Wunderling writes in his diary:—

"Today the rejoicing continued. New acquaintanceships and unions of hearts! Everywhere friendly countenances, everywhere little gatherings! In the preparatory school also some were impressed. Especially after dinner there was a gathering of several brethren and boys in the infirmary, which I also attended, in which there was a mutual expression of joy and of thankfulness to the Saviour. The love of the brethren was inexpressible. O that in all this experience may be a permanent and not only a transient ardor!"

When they were retiring for the night many of the third room boys took me by the hand and begged me to pray for them. I made the same request of them. This evening I begged our dear spiritual guardian, Bro. Tietzen, to hold a house-meeting with reference to this whole occurrence. He will take the matter into consideration. As may well be supposed, the joy of those in charge is great. For such an occurrence is something new in the College. O that our room, also, might be inflamed with this holy fire!"

Of the fifteenth of November, Monday, Bro. Class writes: "The classes were held as usual with only this difference that **everything went particularly well.**"

Twenty-five years later "A" writes in the *Bruederbote*: "Our feelings were very peculiar when, after these blessed days we resumed our daily tasks on Monday, November 15; but one thing we knew: That the first fruit of the blessing we had received must be this, that we would with faithful interest do what was required of us. And from the first day we courageously set to work. But it was not easy to lay aside the many well-rooted habits, to deny ourselves many conveniences, and especially to practice a faithfulness in little things, of which we had no idea before. A battle with former bad customs began which only he can properly appreciate who has helped to fight it."

On the evening of this Monday there was a larger assembly in the infirmary than on the day before. The sick-attendant, Bro.

Koehler, took a lively interest in the occurrence of those days. Bro. Class relates as follows:—

"At half past 6 o'clock I visited the infirmary, and found more than twenty boys there, some of them rejoicing over the grace received, some encouraging and comforting those under concern. I scarcely understood my own feelings, and shall never forget the impression it made upon me."

My brother Theodore writes in his diary:—

"At 7 o'clock there was a meeting in the infirmary of about thirty persons from all the rooms, brethren and boys, who all spoke only of the Saviour and His grace. O what blessedness to speak with intimate friends about the Saviour's love, and to be so heartily greeted by all!"

In the evening Bro. Tietzen held a meeting in the College chapel for those in the house. Those officially connected with the Institution and the brethren from the preparatory school had seats in the Principal's office at one side of the chapel. In Bro. Tietzen's address there was perceptible a deep emotion and loving zeal that penetrated one's very soul. It made a powerful impression on all who heard it, and on many one that remains to the present day. Immediately afterwards Bro. F. Geller, teacher in the first room, made there a short heart-to-heart talk, gave all his hand and embraced them. This was the first instance of such intimate fellowship between one of the teachers and the boys.

Bro. Class says:—

"Nearly all in the fourth and fifth rooms were impressed on this evening. The boys of the fifth room, who were the youngest, were all in tears. The brethren who lived with them had during the whole evening all they could do in comforting and encouraging anxious souls. The evening was closed with prayer.

In the second and third rooms the boys also asked for evening devotions." (They have been held since that time.)

Of the second room Bro. Class writes:—

"In this room also there began to be life after the Communion on the thirteenth of November, and especially after the fifteenth. Some of the boys had already found the Saviour; others began to be uneasy, and some had to endure a severe conflict before they found comfort and peace. There were also some who had to wait for weeks before they could share the blessing received by the others."

In the first room also, which involuntarily attracts our attention weeks passed before the Saviour could take possession of some hearts that had been influenced by the movement. As this cannot be considered strange in the case of **youth of riper mental development, some communications** from the pens of those senior students which show that in their case the work was thorough, are all the more refreshing.

"C" relates later:—

"On the fifteenth, after that service held by Bro. Tietzen, I had to regard myself as one of those whom he had affectionately invited to come to Jesus. In a somewhat depressed mood I sat at my desk and tried to work. Then I noticed that "B" the boy who sat opposite, was making funny eyes at me, and biting his lips to conceal his amusement. This seemed to me very ill-timed. I softly walked around the table and asked him quietly what he was about. How astonished was I when he, suppressing a laugh with difficulty, said, 'We will hold to our old religion, not so?' It was strange that just he, 'the honest soul,' as he was often characteristically called, would show such obstinate opposition to this spirit of awakening. But everything, both divine and humanly erring emotion, was apprehended by him in such a ludicrous light that he with all his earnestness appears decidedly as the humorist of the awakening. Well, in those blessed days there was also hearty laughing.—

At first, indeed, it was no laughing matter for me. For a whole week the old Adam fought with the Spirit of grace. On Sunday the twenty-first of November, during a sermon of Bro. Tietzen, in which he with special power dwelt on the all-sufficiency of the atonement by Christ for even the chief of sinners, the conflict was decided. With joy I could now venture to embrace the crucified Saviour, and rely upon His meritorious sacrifice. And then an indescribable peace took possession of my heart. If this central doctrine of the Brethren's Church of the all-sufficiency of the atonement has, notwithstanding theological doubts and scruples of later years, been firmly held as sacred by me, I have to thank that blessed hour for it. I do not remember whether it was immediately after that service or on some other day during the period of awakening that I, while taking a walk with a comrade, expressed the feelings I had with the words, 'It seems to me as though it were Christmas.'

However, remembering Bro. Kleinschmidt's theories of an election through grace, I at that time thought that I had advanced farther than was really the case. I thought that I had experienced complete conversion while it was only the beginning, an evangelical awakening. And of this I soon became painfully aware. Of my dear classmate "B" I must report that he obtained happiness in a knowledge of the Saviour even later than I did, and that after many a severe inward struggle. If his expression of those struggles was amusing, the same is true of his final attainment of peace. This took place in the exegetical religious instruction, when it became clear to him that he was the "**unprofitable servant**," who had buried his talent, upon his confession of which the Saviour assured him of His forgiving grace. He told this experience of his first to "A" and he imparted it to me. Then first we two and then all three of us had a hearty laugh about the unprofitable servant. It was not that the thing itself, or his knowledge of it appeared laughable to us, but the manner in which "B" emphasized and constantly repeated such

a drastic expression, had a decided tendency to arouse cheerfulness, in which he good-naturedly joined. "A", 'B" and I now formed a kind of clover-leaf friendship, and I sought and found my need of further experience, excepting my intercourse with our spiritual instructor and other superiors, chiefly in this small circle, on which account I can only report from hearsay concerning certain more conspicuous features of the awakening like those numerously attended gatherings in the infirmary."

"B" himself comments as follows on this narrative:—

"That which convinced me of the sin of burying my talent was the fact that instead of taking part in the blessed gatherings in the infirmary I took offence at them, and in my unchanged self-righteousness, but honestly, endeavored to obtain a good conscience before God. I thought that those who attended the gatherings were not conscientious and were deceiving themselves, although I could not help noticing a remarkable change in my comrades among them. Then the Saviour took pity on me, and for thus burying my talent made me a sinner worthy of condemnation, but to whom He soon after granted forgiveness and peace. And now the meetings became a source of blessing and joy to me.'—

Bro. Moritz Geissler says that instances were not wanting of the devil's power to entangle hearts, and how distasteful the Saviour's name can become to a man, if it has been talked at him too much and perhaps without real sincerity. The expression 'over Savioured' was used to denote such a condition. This was the case with one of the younger students to such a degree that for a long time he avoided like a plague all intercourse with his awakened comrades, and acted like one possessed. He declared outright to others, "Why shall I first become a poor sinner? I shall surely also without this get to heaven. I will certainly not first subject myself to such anxiety" We united in prayer on behalf of such erring souls, and the Saviour found them also. Suddenly scales fell as it were from the eyes of the one just mentioned, and he saw that the only way to gain the victory was by self-humiliation.

After the fourteenth of November there were numerously attended meetings of brethren, boys and children, generally at 6.30 o'clock in the evening, at first in the infirmary, but after the twenty-fourth of November in the third room in the College. This room was crowded full every evening. Groups stood everywhere engaged in conversation.

Some of the tutors, especially, encouraged us by their cordiality to engage in conversation with them; but some of the teachers also, several of whom regarded the occurrence unfavorably, were always ready to converse with us. It may be that we sometimes annoyed them with our requests, without their allowing us to perceive it. But it was also for our good that a teacher who had little faith in the

proceedings, took every opportunity in our classes to put to us a question like, "Is this your religion?"

Of the manner and value of our general intercourse during the weeks from the thirteenth of November to the Christmas vacation, "A" gives a vivid description in his article in the *Bruederbote* for 1867. That which he there says concerning those who were banded together before the thirteenth of November, was now first **really true of the entire body of students, with few exceptions**, and will be recognized by all eye-witnesses of those times as historic verity:—

"It is not easy to find words for the Lord's dealings with our souls individually. The proceedings will be best understood if we consider the manner in which the **active work** of the Spirit, poured out upon a constantly increasing circle, manifested itself. In all cases the Holy Spirit revealed Himself first as He who convinces the world of sin; this produced in our hearts poverty of spirit, godly sorrow and a seeking for salvation. The question, 'What must I do to be saved', was asked first in the sacred depths of the heart, and then constantly louder in the conversation of friends. The Lord in His wisdom had wonderfully provided that some who had first been impressed could reply to this question. They bore witness in simple but eloquent language to the light which they had seen, the grace that had moved them and the power they had received. To the praise of God be it said that the work at that time was thorough. There was no fanaticism; upon the whole there was little excitement; and the usual order of things in the school was scarcely disturbed. The only unusual circumstance was, that during the free hours one saw groups of two, three or more students in the halls and some of the rooms, who were engaged in conversation.

In the same degree in which this spirit of fraternal candor prevailed, a hearty love grew up, producing a steadily growing inclination for prayer. The spirit of prayer brooded over the Institution. Certain obstacles that we encountered, or individuals who opposed the proceedings or had to endure severe conflicts, became subjects for fervent prayer and not in vain. Surprising and sometimes wonderful answers of all kinds to prayer were the order of the day.

The Spirit moved powerfully, and often took possession of one who on the preceding day had been either openly or secretly opposed to the new occurrences. An undecided or doubting soul that had joined these companies often felt the power of the Spirit that prevailed in them, and was carried along with the stream. Through the operation of the Spirit young and old had received such an unusual comprehension of gospel truth that one could only wonder and adore. But the words, "Is Saul also among the prophets?" also sometimes involuntarily occurred to us when we unexpectedly saw this or that one enter the group of awakened ones. It is true we had all shortly before been like Saul in our unsubdued, defiant and ungodly

thoughts, and no one could reproach another for anything, but we did not do it, for a spirit of true brotherly love ruled us."

The expressions made use of for a mutual communication of experience were similar to those of the disciples Andrew and Philip, when they related to others their first meeting with the Lord. "We have found Jesus." "Have you also found Him?" Or, "This one has now also found the Saviour." A confidential confession of sin, expression of inward unrest, mutual testimony to Jesus' love for sinners and the power of His grace, earnest admonition, encouragement, comfort, mutual forgiveness and covenanting, a sharpening of conscience in school duties, a seeking of light on youthful doubts, application of Bible truths to heart and life, these were the chief matters. There was also mutual agreement to pray for one another.

CHAPTER IV.

The Spread of the Awakening into the Preparatory School.

Several brethren relate concerning this:—

"We had agreed not to influence the children or urge them into the awakening by telling them what had taken place in the College; but what happened? Some of the children applied directly to the students, and they did not wait to be asked twice, but told them about their experiences and encouraged them to seek the Saviour.

On the fifteenth of November, especially, the stream spread farther, as the text for the day expressed it, into the Preparatory School. On the 14th of November a boy of the first room, "F", eleven years of age had come on account of indisposition to the infirmary. He was very much excited and could not say what was the matter with him. At last it came out that his sins made him tremble so. The words of comfort which Bro. Kochler, the sick-attendant, and others gave him, soon made him very happy in the Saviour's grace. His comrades heard of this, and were very much surprised, for they had known him in a different character. Then many a one learned to cry out, 'God be merciful to me, a sinner!'

Another one, "G," also came on a visit to the infirmary, and sat down among those to whom "F," who had just received pardoning grace, related what he had experienced. Bro. Kochler said to "G," 'Well, do you rejoice with these who are rejoicing?' Quite surprised, he was silent, and tears came into his eyes. He was left to himself. After the evening service he came again, pressed Bro. Kochler's hand and said, 'Now I understand you; I feel differently'. His conduct showed earnestness and faithfulness to duty, and he was happy.

At first, probably, many of the children in the Preparatory School just went along with the rest, some out of curiosity, but the

power of the Saviour's love easily drew these simple ones to Himself.

The teacher in the second room of this Institution gives the following account of this day in his diary:—

"Nov. 14. In the evening a boy, "H," stayed up with me, in order to tell me how the Saviour had blessed him on the thirteenth of November. While we were speaking "J" came down from his bed in the dormitory with tears in his eyes, and said that he must talk with me, he could not rest. Much moved, I told them both how kind the Saviour had been to others, and directed them to Him.

Nov. 15. In the evening "K" stayed up with my colleague. When I had taken the children to bed, and was about to leave the dormitory, "L" began to cry in his bed because he was so distressed about his sins. I took him down-stairs and spoke with him, "K" listening with tears in his eyes.

Nov. 16. All the boys in my room, especially "M" were powerfully affected. They talked freely and openly about the Saviour and His love. There was great joyfulness and cordiality among them. One said, "How many angels may now be in our dormitory"? Almost the whole first room visited "F" in the infirmary, and the Spirit of the Lord moved powerfully among them.

Nov. 18. When I entered the infirmary this afternoon the entire first room and their teacher, Bro. Chapuis were gathered around "F". They were drawing texts for themselves. Presently one of the boys started a hymn. I could not keep back my tears. At the request of the children we sang together until five o'clock. At seven o'clock in the evening all the boys in the Preparatory School met in the infirmary, where we sang hymns together until half past seven."

Among the rest, "M," a boy of the first room wrote in those days to his parents:—

"I cannot at all tell you how glad I am now that I have found the Lord. There is at present an awakening in the Preparatory School and in the College. The infirmary has become like a church. We go up and converse about God and the Saviour, and His love for mankind, so that He even died for us. And as I now pray often, everything goes twice as well. If you were here, my joy would be quite complete. I wish it was this way everywhere. We talk freely before others of the dear Saviour and His goodness, and we are not ashamed. Even if the devil tries to entice us from the right way, God gives us strength to resist him, if we only pray for it. The love of Jesus is like a rushing mountain-stream which nothing can stop; even the most stubborn heart cannot resist it. I wish Andrew were here, so that he could enjoy this blessing with us. Farewell, and pray for me, that the Lord may keep me in His ways."

Bro. Jonathan Kramer, teacher of the third room, was also permitted to see much work of the Spirit among his pupils, as his

diary shows. On the eighteenth of November he kept the usual children's meeting, which the Lord blessed not only to the boys of the Preparatory School, but also to the children of the town-school. Two sisters, who recently departed this life here, mentioned in their memoirs that this meeting had an effect upon their further spiritual life. A still living citizen of this place testifies to a like experience.

One who was at that time a quite little boy gives the following account of it in his later years as an adult and servant of the Church:—

"There was a divine power abroad. I was then six years old and only later learned what had transpired. But I remember very well a Children's Day during that Autumn. I do not know who kept the festival service; but afterwards I was filled with abounding realization of the love of God, such as I have never at any other time in my life experienced. The love of God was actually poured out in my heart, which was full to breaking. In the happiest mood I could only run about unperceived in our garden and exclaim, 'O dear Saviour, how Thou dost love me!' I know nothing further about that time. But I still have a most lively recollection of that hour."

The operation of the Holy Spirit was less deep and clear in the children than in young men, and yet the genuine germ of a life of grace was produced in many hearts.

CHAPTER V.

The Commencement of School after the Glad Days of Grace.

After the first week of the awakening came a school of humility, for some sooner, for others later, and for the most part permanent. Many proofs of this can be adduced from the written expressions of some individuals in their letters and diaries. Here are only a few.

"A" writes already before Christmas to a friend:—

"If He does not continue to work, we and the work He has begun are lost. Here that absurd pride that gives one so much trouble occurs to me. Formerly, when Bro. Kleinschmidt had so much to say about pride, I thought he must have a wrong idea about me; for, as I always thought he spoke only of pride in dress and such things, I considered myself not at all proud. But what a different light on the subject I now have! Upon what foundation were, and are yet, all my works and my actions upon the whole built? On nothing but pure, mere pride. I think of the games I enjoy so much. Would it give me pleasure to be a poor runner?

I will tell you something else that happened to me some weeks ago. In school the essay written by one of my class-mates was read first and praised. This already aroused my proud hope, and behold,

my essay was also praised. Here was food for my pride! It made me fearful in class. I knew that the Saviour had helped me to write the essay, and that therefore it had to be good, but that did not help. In the evening, especially, a restless feeling for which I could not account worried me. In those days "E" had at last yielded to the Saviour. "C", on the other hand, was still in a troubled state. The former I not only envied, but was not all glad for his happiness. The condition of the latter gave me pleasure, because it was similar to my own. So bad are we now; it is absurd.

During the sermon on Sunday "C's" trouble was ended, which almost vexed me. I would have liked best to quarrel with the Saviour, and vehemently required of Him a similar favor, and He, according to His unspeakable goodness granted it to me in a very apparent manner. For while I was taking a walk with Moritz Geissler in the afternoon it suddenly became clear to me that after all I would be a fool if I thought I would have to get rid of all my sins before I could come to the Saviour."

In February, 1842, the same one writes:—

"At the Communion on the twentieth of February we could again perceive quite clearly that the Lord was in our midst. We noticed that something was taking place in us, and were uneasy about ourselves. The disposition to speak freely to one another had for a time been taken from us, and was now given to us again. I hope we will not lose this grace again by our folly.

We have in these days spoken much with one another about a lack of principle. The case was not the same as formerly, but in little things it was pretty bad. The measles were now prevailing in the Institution. This gave us days of blessed communion with the Saviour and of written communications with the patients. From time to time I have moments in which it is quite clear to me that everything that we experience is pure grace, especially the power to pray. Instead of accepting this grace with a thankful and glad heart, how foolishly we behave! We are dissatisfied, want things different from the dispensations of grace, and in our own strength we think we can improve them. We can do nothing, we are unruly children and must be satisfied to receive everything as a gift. And just this is also grace. Therefore let us earnestly beseech the Saviour to grant us really childlike communion with Him in little things also, and thus we shall learn it for the greater things."

How one can have the Saviour's help in little things the same one shows in a letter written soon afterwards:—

"I sat vexed before my disorderly drawer and could not find what I wanted. Shall all my resolutions to be orderly amount to nothing? Then I thought, 'have you prayed about it?' The devil said to me, 'It does not pay to pray about it.' But my trust in the Saviour kept the upper hand. I begged Him to give me the power to become orderly, I desired it so much, but could not. The next

day I put my drawer in order, and although almost two months have passed, it has not been in disorder again. In many other little things also, the Saviour has strengthened my faith by hearing my prayers, but I always forget how He has helped me, and lose my trust in Him. The less I am able to hold Him fast, the more must He hold me, or I shall quite forsake Him."

The oratorical exercise in the College at Easter, 1842, also furnished an opportunity for the school of humility to some boys of the second room. The youthful orators let their mouths overflow with that which their hearts felt. Some, for instance my second brother Theophilus, almost delivered a sermon. This procedure was in any event unsuitable and dangerous for them. It would certainly have been better if advice and direction with reference to the matter had been given to them beforehand. But now such orations were severely criticised in the teachers' room, and the teacher in charge of the boys communicated the criticisms to them. This at first gave offence to these young hearts. But the open-hearted love with which their room-teacher, Bro. Th. Reichel, discussed the matter with them conquered, and led up to a specially blessed Communion on Maundy Thursday.

Especially from the diary of my brother Theodore, I could quote many instances to show how the Lord exercised the earnest and yet blessed discipline of His school with those whom He had just in love drawn to Himself.

"1841. Dec. Because of my great anxiety I often have to contend with doubts, do not venture to decide, or if I have decided fear that I have deceived myself. Therefore I always feel best if I know that I still have the Saviour.

1842, Oct. 6. More deeply than ever I must feel my limitless weakness, helplessness and depravity, but it is for my good.

Oct. 8. Today Bro. Tietzen spoke with me about conscientiousness in little things, especially about lending my note-books to others. I could not answer a word. So much has been forgiven me, and out of a pitiful fear of man I am not even willing to refuse to lend my note-books to my comrades.

Oct. 10. Until now no one has asked for my note-book. I had prayed earnestly that the Lord would prevent my comrades from asking or give me strength to refuse the request.

Oct. 18. A particular matter is giving me great concern. To know that one is hated by some one is very hard, and yet, if I myself were different, everything would be different. If only the Saviour would entirely control my actions!

1842, Oct. 25. After all, it is quite hard to be nothing and let Christ be all.

Nov. 13. Today I could again rejoice in my election. I also felt that I was beloved by my comrades. Now I found fresh streams in the wilderness."

What "E" writes about the same time agrees with the above:—

"When I was communing with my comrades in a heartfelt way before the Communion, I could not avoid a feeling of repugnance with regard to one of them, which I had felt for years. I was certainly glad to partake of the Holy Communion and hoped that by means of it I might obtain more love to my comrades. 'If only he were not one of them', I said to myself, 'and if I only do not have to sit next to him in the Communion.' Although this thought troubled me not a little, I did not wish to do anything to prevent sitting next to him, as I could easily have done. I took my seat, and next to me sat that very disliked comrade! For some moments this disturbed me greatly, but suddenly it occurred to me that in such a case one should pray, and just all the more for that one whom one does not love. This I did quite simply in my trouble, and at once all dislike vanished. I felt all at once such a love for him that I sat as close to him as possible. Immediately the service began, and a feeling took possession of me that I cannot describe. I was supremely happy. The Saviour came with all the power of His love to my still so hard heart, and at last, after often knocking in vain, obtained entrance."

Bro. Class writes to Bro. Passavant at Koenigsfeld with reference to this school-time:—

"The Saviour had led our young people up on Mt. Tabor, and they said, 'It is good for us to be here'. Before the rich measure of His grace sin had withdrawn into the recesses of their hearts. But now the Saviour had to take them by the hand and lead them down. Many a 'Lord, have mercy' took the place of their rejoicing as they looked deeply into their sinful hearts. For sin came forth again from its hiding-place and sought to enforce its dominion. The conflict began anew. Victory inclined now to the one side, now to the other. But, thank God! the number of those in whom the new creature has the upper hand is not small. One must remember that one has to do here with youths fourteen to twenty-one years of age, in whom the Lord's work has just begun, and is still in its infancy, so that it is no wonder if things sometimes appear that belong to the old man. In most of them we can note the continued work of the Spirit of God, and there are not a few in whom a good foundation has been laid. The sceptre of Christ rules in the house; some kiss it, others bow beneath it."

And in this thousand times blessed school of grace all children of grace have had part. We could yet add many testimonies thereto; they would all in various ways and yet unitedly praise the faithful shepherd-care of Jesus.

And this school of grace continued not only the first year, but through all the years of our educational life and all the years of our whole earthly life.

For one half of our number, by their being called before the throne of God, this school has ended in the examination. The rest of us are today, and more than ever, in the school. Lord, help us to pass our examination!

CHAPTER VI.

The Continuation of the Work of Grace.

The Lord's work continued from month to month, from year to year. If the stream of blessing no longer overflowed its banks, it still flowed with a strong current in its bed among the youths in the College, and then into the Theological Seminary in Gnadenfeld, and still farther into the lives of teachers and ministers.

Bro. Plitt, who served in the Theological Seminary in Gnadenfeld thirty-five years, writes of this:—

"Incited by the news from Niesky, at first three friends in the Theological Seminary pledged themselves to the Lord. That which these had obtained in the College by means of faithful pastoral care and awakening sermons gained a firmer form. Others, it is true, as yet would have nothing to do with the new spirit. Only when the living witnesses of the awakening at Niesky entered the Seminary, could the older students not escape the influence of their younger comrades, especially as these waged a determined conflict with the established loose traditions, which indeed had ruled long enough in the Theological Seminary. Gradually their opponents yielded to a better spirit, and the blessing of the day of grace at Niesky began to spread among the students. From that time the blessing spread among a great number of teachers of the younger generation."

As the Lord by His faithful care for our young men in Niesky and in Gnadenfeld gave new life to this spirit at different times by new seasons of awakening, thus throughout a decade it put forth new shoots. In the Preparatory School at Niesky, repeated visitations of grace occurred during the following years, with especial power first in 1844, when some of these who had been so mightily affected in 1841 after finishing the course of study in the Seminary, entered as teachers. This had no such perceptible results in the College, but certainly among the **teachers** of both Institutions, which in 1845 and 1846 enjoyed rich blessings, the effects of which were felt for a long time. In the same manner, genuine awakenings occurred in other Boys' Schools which young men who had enjoyed the blessings of 1841 entered as teachers. Thus it was in Koenigsfeld, Kleinwelke and Neuwied. In the Seminary at Gnadenfeld also the work of grace continued quietly, and especially in 1850 and 1851 the new life there spread with greater power than in 1842. Indeed, the Lord made the **entire decade after 1841** a time of blessing and life for the whole circle of our young men, and the

fruits of it have manifested themselves in various ways during the following years. Especially up to 1871, therefore through three decades, almost the life of a generation, these fruits came to full maturity, and in part are still vigorous. Thanks and praise for this to the Lord, the Chief Shepherd and Bishop of Souls! To enter into further details would pass the limits of our present undertaking.

CHAPTER VII.

The Great Transformation in the College after the Awakening.

Before we speak of this, and yet in close connection with it, we would like to say a word or two about our dear Father Schordan, who was at that time Principal of the Unity's Institutions. Some who have no knowledge of those times will have desired to know how the highest official of the College stood with regard to the awakening. And behold, what we can say about it is just exactly a leading testimony to the great transformation of the entire condition of things in the house.

Bro. Schordan had been before this time the personified law of discipline and order in the house, universally esteemed, feared by transgressors. When he, shaking his room-key in his hand like a sceptre, entered a room in the college, in order to lecture us, even the boldest trembled. On the other hand, if he summoned any one to his office, in order to reprove him for some offence, the culprit left it quite crushed. And with all this one could very well notice that he would have been heartily glad to speak in a different tone. But he knew well that, in the existing state of affairs only an iron hand could rule.

This man of authority had suddenly fainted in the Greek class and was carried unconscious to his residence. At his age of 49 years it was certainly not a trifling occurrence. He could not participate in the festival of the thirteenth of November, but was present although in the side-room, at the household service which Bro. Tietzen held. In a letter written Nov. 15, 1841, to the representative of the Unity's Schools in the Unity's Elders Conference, we see what his faithful heart, to which the young men in his College were dear, had learned and tested of their experiences, and what he, with thankful astonishment, thought of the occurrence. He writes:—

"I wrote in my last letter that we prefer to rejoice with quiet gratitude, and I must now add with wonder and amazement, over the present work of grace among our young men. But when the joy of brethren and pupils in the Lord finds such powerful expression as it has since the jubilee just celebrated, one dare not and can not be silent, although one cannot properly express what should be

said. Since all, boys and teachers, feel themselves to be one heart and soul, their joy is unspeakable. The opinion of our Board is that if we had to say that man had planned this work, we would have to fear for the result. But it is the spirit of the Lord who, up to this very hour, has produced this wonderful work. We must not interfere. The conviction of sin that preceded guarantees that it is not mere emotional excitement, and the fine artlessness and undisguised cheerfulness that prevail among them prove that it is not an artificial display."

O, we could see and feel his joy in that he could now give full rein to his affection, and speak to us in a new and different tone. And how paternal this tone had become! Now we could not only respect but love our acknowledged ruler, and were glad for every friendly word, glad for his delightful and often edifying Greek lectures. He had now become our loving father. This was not a change of his disposition, but the natural result and decided proof of the transformation of his beloved College.

We are very desirous, for the glory of God, to present this transformation of the entire condition of the College after the awakening, in contrast with that condition shortly before, in a sharp and clear light.

"A" says concerning it in his article in the *Bruederbote* for 1867:—

"The ruling spirit of the College was entirely changed. How great a change this was only those can estimate who were students before and after it took place. As certain as it is that before the awakening not everything was bad, but that there were good exceptions as certain also as it is that after the awakening there was not a state of perfect goodness, but that shortcomings still appeared from time to time, just so certain is it that a decidedly new order of things began; a new creation had come forth by the Word and Spirit of the Lord."

The church services were valued and often gave rise to edifying conversation. The pastoral care of the spiritual adviser or elder was often invoked. The unprofessional brethren or tutors were respected. The tyranny of the strong over the weak came to an end. Conscience would not permit a transgression of the rules. Cheating in school was severely criticised. Industry in studies and good conduct were zealously cultivated. Ridicule of sacred things was proscribed. And with all this we were youthfully merry, and jokes and games and walks were now first right full of sunshine.

These are only pencil-strokes to represent the outside of the conditions in the College after the thirteenth of November. But just this strikingly apparent change in the actual condition of such a large Institution full of young men speaks yet more convincingly.

than the most edifying testimonies of individuals, of the **divine, transforming power of the grace** that then was given to us.

May we not perhaps say today after fifty years, that with but a few exceptions, upon the whole the spirit of conscientiousness as to duty, the spirit of reverence for the sanctuary of spiritual and eternal life has held sway in our College.

My heart and my conscience have constrained me to make known for the glory of God to the church here in Niesky in view of the approaching festival of Nov. 13th., 1891, something of the mighty works of the Lord amongst the youth of this community fifty years ago. Others, who were my companions in those happy days, have told this wonderful story at various times and places, and experience shows that the divine blessing has accompanied their narrative. Does not the living God say also to us: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons, that they may teach their children." (Deut 4:9 and 10).



Nazareth, Penna., June 1st., 1913

Dear Friend:

Our beloved Moravian Church was born in a revival, was renewed in a revival, and has prospered in proportion as she has cherished the revival spirit of the Fathers. This spirit of evangelistic zeal for the salvation of men is not easily maintained. Eternal vigilance is required, and an up-hill battle must be fought, lest Laodicean lukewarmness overtake us with its paralyzing power. There is nothing which the enemy of souls will strive more to prevent than "seasons of refreshing from the presence of the Lord." Aversion and opposition to revivals and conversions have always been prevalent, and will doubtless continue to the end of time. On the day of Pentecost the words and actions of Spirit-filled men and women were attributed by scoffers to the influence of intoxication. Ridicule, persecution, imprisonment and martyrdom followed. Our own Moravian Church has had her full share of all these experiences, whenever she has manifested apostolic zeal for the salvation of souls. Count Zinzendorf knew whereof he spoke when he declared: "If a minister desires to enjoy ease and have things go smoothly in his congregation, conversions and revivals dare not take place. As soon as these occur the devil is loose, no matter how decently and in order everything may be conducted."

Enemies of revivals and conversions are not only the vile and the vicious, but also the self-righteous and the formalist. "The preaching of the Cross" is a "stumbling-block" and "foolishness" to the spiritual children both of the religious Jew as well as of the worldly-wise and cultured Greek. But we dare not retreat or keep silence.

Our only weapons of spiritual warfare and victory are "the Blood of the Lamb and the Word of our Testimony." The preaching of "Christ and Him Crucified" in demonstration of the Spirit and of power, is still mighty through God to the pulling down of Satan's strongholds. By this sign we conquer. Almost every Moravian Church Festival commemorates wonderful revivals in answer to united, persevering prayer accompanied by plain, earnest testimony, all pointing to the "precious Blood of Christ." Unless Zion travails in birth by laboring in the ministry of intercession and witness-bearing she will not bring forth spiritual children, so that the Re-

deemer may see of the travail of His soul and be satisfied. We do well to pray with Spangenberg:

"O Spirit of the Lord, all life is Thine!
Now fill Thy Church with life and power divine,
That many children may be born to Thee,
And spread Thy knowledge like the boundless sea,
To Christ's great praise!"

The prayer of the prophet may well be our daily cry: "Oh Lord, revive Thy Work in the midst of the years!" (Hab. 3:2)

The preceding pages record a remarkable revival in one of our most famous Moravian Educational Institutions, located in one of our oldest and best congregations. The conversions here described were those of born and bred Moravians, Lutherans, etc., some of whom were children of godly ministers. The revival came as a result of earnest importunate prayer as well as of faithful personal witnessing. May these truths be carefully and prayerfully pondered by us all!

This pamphlet furnishes another illustration of the fact that it has pleased the Lord to employ the Moravian Church in the conversion not only of savages and so-called sinners, but also of theological students and ministers, such as Boehler, the Wesleys, Langgaard, Krogstrup, etc.

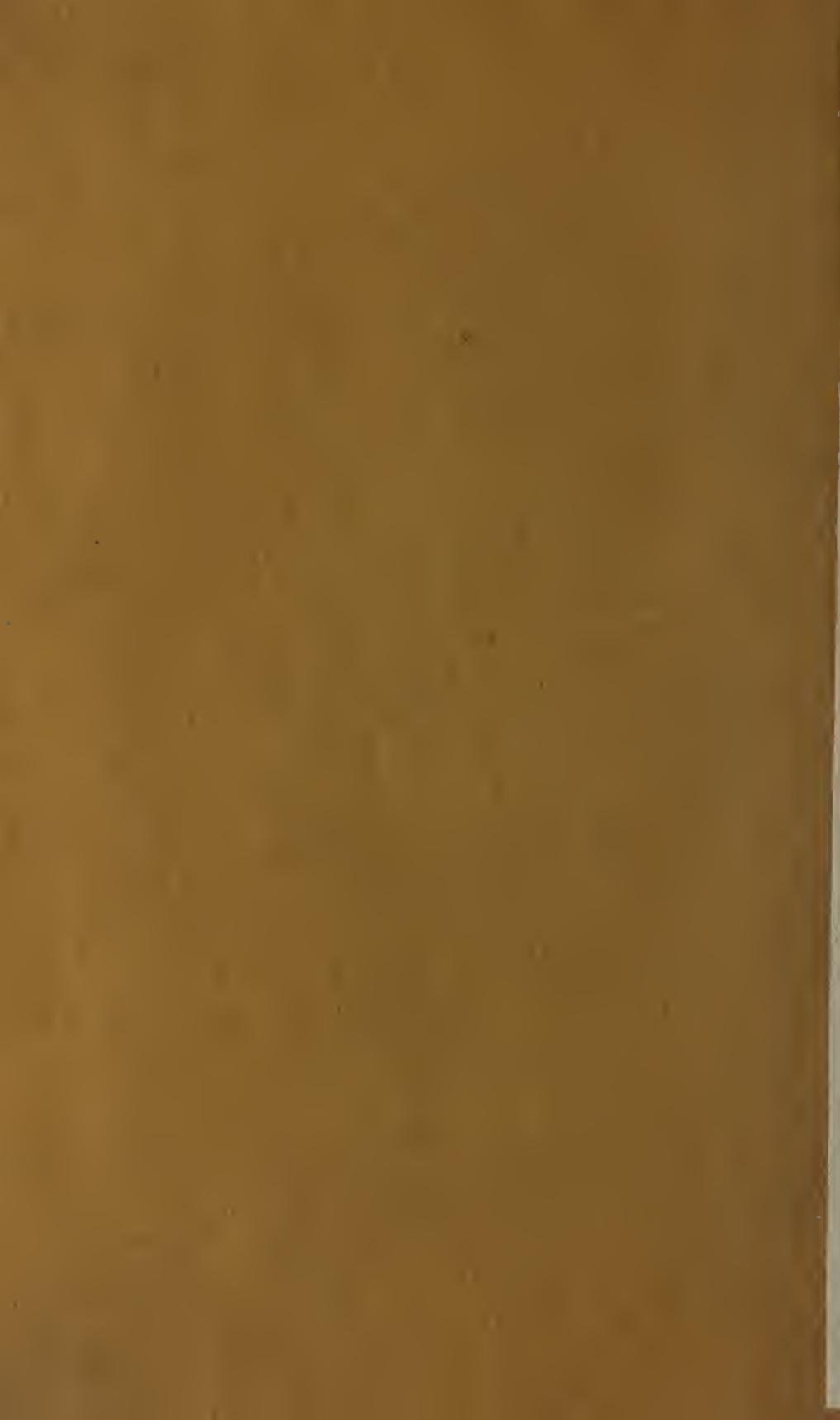
Nicodemus must needs be born again, no less than the poor woman at the well of Samaria.

May we not ask all our readers to pray that the Lord's blessing may accompany this narrative and also to aid in its wide circulation. Our aim is to introduce it in as many Moravian homes as possible, as well as in all our Church-Schools.

Any gifts for this cause will be gratefully received. The price which will not cover the cost of publication, has been fixed at the low rate of fifty cents per dozen copies, and \$3.00 per hundred, postpaid. Address all orders to "The Item," Nazareth, Pa., or to the undersigned.

Yours in His service,

JOHN GREENFIELD.

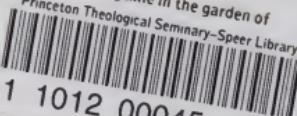


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